

VINDICATION

OF THE

LORD RUSSELS

Speech and Paper, &c.

FROM THE FOUL

Imputations of Falshood,

Since it is an usual Custom, to give the world some satisfactory Reasons for appearing in Print, it would look very ill for this Pamphlet, to steal into the World without any, therefore for the avoiding that, I shall in few words lay down those Reasons that induced me to this Undertaking. I know there have been several Answers to that Paper delivered by my Lord Russel, to the Sheriffs, wherein they have endeavoured to show the World some palpable Contradictions, and Incongruities, in the Speech and Paper, and the Reasons that prevail'd with them, they will tell you, were the Considerations of the great Impressions, the words of Dying Men, leave upon the hearts of the credulous Vulgar; a tenderness for the Truth, and an endeavor to Expell those nauseous Poysons that this Paper has left in the hearts of the unthinking Croud. But none of these were the Reasons of my appearing in the World, upon this account; the only inducements I had were these that follow.

First, I imagin'd that a Vindication of my Lord &c. would be very gratefully received, by those whose minds are prejudiced against any thing that shall appear against him. Secondly, A Tenderness for the Reputation of so Eminent a Person of Quality, under the Sentence of so foul a Crime. Thirdly, An Endeavour to reconcile some seeming Contradictions, that if seriously considered, would appear quite otherwise; now that I may fulfil this particular, I shall only lay down two or three Considerations.

My Lord himself tells you, upon the Words of a Dying Man, That he always detested Lying, tho' never so much to his Advantage; but lest a bare asseveration of his hatred to that detestable Vice, should not be sufficient, I will enquire, Whether he has avoided it in the Speech and Paper.

First, my Lord tells the Sheriffs in the Speech *That he knows of no Plot against the Government*: which may at first seem a strange Contradiction, to any one that reads these following Paragraphs of the Paper, wherein my Lord Proclaims his knowledge of a *Design to Seize the Guards*, and so by Consequence endanger the Life of His Most Sacred Majesty, by laying him open to the Malice of any desperate Villain, that Revenge or Reward might instigate to Assassinate Him. Now from hence, some may Argue, That my Lord has given himself the Lye, for either he did or did not know of a Plot, if he did, then what he said to the Sheriffs, was a plain and open Falshood, but if he did not know of any Plot or Design, then he has Falshy accused himself, by confessing his privy to a Design of Seizing the Guards: But that I may reconcile this seeming Contradiction, I need do no more then, to let you know, that what you or any unthinking man would call a Plot and Design, my Lord in the third Paragraph of the Paper, calls it an *Appearing against Popery*; and in the fifth Paragraph, he calls it a *being concerned for the Publick Good, and appearing for the Interest of the Nation*; now by this it appears, that my Lord might be Guilty of all that he was accus'd of, and yet not know of a Plot against the King or Government: Besides, who knows what they were to do with the Guards, when they had Seiz'd them, for my Lord seems to say, it was to go no further; perhaps they only intended to secure so many Experienc'd Souldiers, in some safe place, to revenge the Kings Death upon the Papists, when ever any Villain, of what Perswasion soever, should attempt his Life. If this was, all why should we be so unthankful to this Well-meaning Lord, who tells you, he went on without any Heat, By-ends, or ill Design, that is, he spoke Circumstancially, and Premeditately, and not

in *Heat of Passion*; 'twas for no by-ends, but for the *Publick Good*, and with no ill Design, since my Lord has given it a more *Harmless* Name.

Secondly, My Lord tells you in the second Paragraph, *That he is a Member of the Church of England*, which some men would persuade us, is almost impossible, for say they, it is very strange, that a Member of the *Church of England*, should at all times where he had any Power, to the utmost of it, not onely favour but highly applaud the *Dissenters* from the Church, though it is notoriously known, their Designs have been carryed on with indefatigable Industry, these many Years, for the Ruine of it; therefore if my Lord was a Member of the *Church of England*, Self-preservation would certainly have kept him from Endeavouring to pull down that Fortification of the Church, I mean the 34th of *Queen Eliz.* that so she might be laid open to the Malice of Her worst Enemies, who would not only Ruine the Church, but every individual Member, that durst adhere to her, & from hence some will conclude my Lord was not a Member of the Church of England, but if they would seriously ponder the words of his Lordship, they may see how easie it is for to convince the world, that my Lord might speak true in that particular, who is he who is so much a stranger in this our *Israel*, as not to know we have innumerable Churches of England, and every Sect, how contradictory soever to the Law Established, will be so favourable to it self as to shroud under that Name.

Therefore since the paper speaks only of the Church of England or an English Church without these deciding words, *As by Law Established*, why should we be so rash, as to Accuse him of falsity since he has not told which of the Churches of England he is a member of, whether Presbyterian, Independent, Anabaptist or any other of the Dissenting Churches of England.

Thirdly, my Lord tells us in the third paragraph of the paper, that he allwaies loved his Country as his Life, nor never had any Design of altering the Government, which he lookt upon to be the best Government in the world, now some men that have taken the pains to look a little back into the transactions of this Lords Life, will tell you that it is hard to believe him in this particular, since he was ever lookt upon as a *discontented person*, that used his utmost to cross all his Majestys measures at Court; as appears by Mr. *Montagues* Letter to the Lord

treasurer *Danby* during his Embassy in France, and say they, that it is notoriously known that his Lordship was one of the hottest of those members and a leading man in that Parliament, that gave the King cause to complain of their unwarrantable dealings which were highly against the good and peace of the Government, and therefore he cannot be the Man he has exprest himself in this paragraph; now I will allow all they have said to be notoriously true, and that my Lord was one of the *Nemine contradicentes* to those Votes that seem'd level'd at the very root of the Government: Nay I will go farther and agree with you that this unfortunate Lord was intimately conversant and ever herding with the *Absoloms, Achitophels, and Shimeis* of our times; and yet you must give me leave to reconcile to truth what he has said in this paragraph; for my Lord has not told you what Government it was he lookt upon to be the best in the world, had he said in Particular our present, or had he spoke of Monarchy in general I could not but have agreed with you, but when he mentions the word Government: he leaves us altogether in the dark for his meaning, so that rather than accuse my Lord of an untruth I will be so charitable as to beleive he meant that Government that happened in the *Inter Regnum* between the Murder of the first, and the restauration of the Second Charles.

But as I have Endeavored reconcile these seeming Contradictions and to vindicate this Lord from the Imputation of lying, at the hour of Death, so I must be so Ingenious, as to confess there is one passage in the Paper that I cannot reconcile to my Lords defence at the Tryal, which is this, my Lord tells you in the paper that the only reason he went to *Sheapards*, was to tast sherry and to wait upon the D. of *Donmouth*, to obstruct the rash Design of my L. *Shaftsbury* and some hot men, now at the Tryal, my Lord declares that he went thither by accident to speak with Mr. *Sheapard* and upon no other score, now how to reconcile these two I know not, nor can I believe them both, since my Lord tells us upon his dying Word, that he was never there but once. Thus I have done all I can to clear my Lord from that foul and ungentile vice of Lying, Especially when the next minute he must give an Account of his Words at the dreadful tribunal of the Great God of Truth, with whom I hope by Heavens unspeakable mercy the Soul of this unfortunate Lord redieth.